

Da'wah Management of Wali Songo in The Age of Majapahit Kingdom

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ABSTRACT

The purpose of this research is to trace the da'wah management conducted by Wali Songo broadcasting Islam in Java, especially at the Majapahit Kingdom. The method used literature study, in which the researcher is the main instrument that will read the literature and more emphasized on the process because history and literary philology are rich with interpretation. The results show that Wali Songo as da'wah organization, has method and management of da'wah that combines local culture in Majapahit by still upholding Islamic values.

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1. Introduction

The term da'wah management generally contains the meaning of systematic management of da'wah activities so that the da'wah process goes well and the achievement of missionary objectives (Yuliaturun, 2016). The purpose of da'wah as a condition that is the target of da'wah in the form of change becomes better. The history of Islam in Indonesia is a brilliant achievement that can be a da'wah management model conducted by Wali Songo (Huda, 2005), namely da'wah organization which pioneered selfless Islamic missionary activities, solely fulfilling the call of responsibility for the spread of truth and virtue without the tendency of interest economy and power.

The da'wah organization of Wali Songo has succeeded in ending the Hindu Buddhist era to replace it with the Islamic era, by preaching using local traditions that prevail in society without opposing and overhauling it (Nasruddin, 2015). No wonder if they succeed in inheriting da'wah mission from generation to generation until Islam becomes part of the Indonesian identity. As a result of this condition, it can be said to produce "envy" of certain groups that seek to obscure history, so that the history of Wali Songo almost vanished because it was rarely reviewed. It is an ahistorical act when discussing the glory of the Majapahit Kingdom¹ without including Wali Songo in it.

The discussion about the entry of Islam in the archipelago, especially regarding the Wali Songo as a missionary movement in the Majapahit Kingdom, is a necessity as an introduction to the explanation of the coming of Islam in the archipelago. See the fact that Islam came in a way of wisdom - wisdom without military campaigns or violence. This will provide many lessons and lessons that can be learned from the progress of the propaganda of Islamic publishers in the archipelago, such as how the Wali Songo as a group of preachers can Islamize a Javanese society that has Hindu influence - the most profound and most difficult to assimilate. So hard was the struggle of daughters' da'wah with a thick element of the kingdom for about 15 centuries (Sunnyoto,

¹ The kingdom is famous in Java, which was founded by Raden Wijaya in 1293. The kingdom whose palace was located in Mojokerto - East Java stood approximately two centuries (1293-1478) (Djafar, 2012).

2014). Aware of the important meaning of the existence of Wali Songo² in the history of Islamic da'wah in Java and the archipelago, this study aims to explore the management of da'wah carried out by Wali Songo in broadcasting Islam in Java, especially during the Majapahit Kingdom.

2. Method

Seeing the implicit meaning of the title and issues in this study, this research is a qualitative research using qualitative data, namely literature study, with several key points in library research with a qualitative approach, namely: 1) researchers are the main instruments that will read literature, 2) this research is in the form of descriptive, meaning to describe in the form of words and images, not in numbers, 3) more emphasis on processes, not results, because history and literary works such as *Walisana*, *Negarakertagama* and *Babad Javanese land* are works that are rich in interpretation. The main literatures of this study are books, journal articles, and news that discuss the Kingdom of Majapahit and Wali Songo. As a literature research, the data collection method used is the documentation method, which is collecting and mapping data on the Majapahit and Wali Songo Kingdoms contained in books, journals, notes, and so on. While the data analysis technique used is descriptive analysis using a set of logic and perceptions of researchers.

3. Results and Discussion

3.1. Get to know Wali Songo

Wali Songo has a special meaning that is connected with the existence of sacred figures in Java who have an important role in the efforts to spread and develop Islam in the 15th and 16th centuries. Because of the number nine, it is named Wali Songo. Included in Wali Songo are Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Kalijaga, Sunan Kudus, Sunan Gunung Jati, Sunan Muria, and Sunan Drajat. Some Guardians prove themselves as regional heads for sociological reasons for their charisma (Darban, 2004) or because they are the ones who do tripe pedestal in the area (Nasrudin, 2015), for example Sunan Ampel, Sunan Giri, Sunan Gunung jati, and Sunan Kudus who have territory in the area. Another reason the Guardians were the head of the region because they got permission from the king over private land, such as Sunan Ampel as the first regent of Surabaya who resided in Ampel (Sunyoto, 2014), Sunan Giri as the political ruler in Gresik, and Sunan Majagung who obtained the land from Prabu Brawijaya 1 (7th King of Majapahit named Kertawijaya) as their residence. In the area the Guardians became religious priests and at the same time as regional heads for the people of Majapahit who at that time had adopted Islam.

Unlike Sunan Kalijaga, Syaikh Siti Jenar and Sunan Kudus who are not regional rulers in the political sense. Sunan Kalijaga is better known as a priest or religious elder who has influence in the surrounding area and is a teacher of Jaka Tingkir, Ki Ageng harvesting and Penjawi. so did Syaikh Siti Jenar who showed himself as the imam of the congregation congregation and the leader of the pesantren. Sunan Kudus became Sentana Raya, Aria Penangsang teacher and as a respected public figure.

The Guardians also have a decent economic position, such as Sunan Giri who received inheritance from Gede Pinatih, his adoptive mother, Sunan Kalijaga son of a Tumenggung from Majapahit, Sunan Ampel as Sentana Majapahit. On the other hand, there are also Guardians who choose simple life like Sunan Kalijaga.

² There are differences in the names of the characters of Wali Songo. The search conducted by Sunyoto (2014) on the existence of the Guardian figure, will be found by more than nine people who are believed by the community as members of the Wali Songo.

3.2. Wali Songo's Da'wah Method

In the Qur'an, Allah gives a good and right way of preaching as in the letter An-Nahl (16): 125. The verse provides a practical guide to the basis of da'wah practiced by the Prophets who were imitated by the Guardians. The da'wah method used by Prophet Muhammad is a method that can penetrate the soul (heart) of humanity which gives birth to individual attitudes and responsibilities towards the teachings of Islam. (Jakfar, 2006) mentions the da'wah method used by the Prophet Muhammad are: 1) the Dakimakarimal Da'wah method of morality (with courtesy) good, gentle, tolerant, friendly, patient and forgiving speech, 2) the da'wah method 'ala bashirah (with sharp eyes careful) The method with the eye of the heart is the sharpness of the eye of the heart includes the power of perception, intelligence, knowledge and wisdom, 3) Method of da'wah bil-hikmah namely knowing by observing the situation and conditions in which da'wah will be delivered, 4) Method of da'wah bil'izhatil hasanah (teaching or goodness of advice) where the Apostle can change the thoughts and views of the Quraysh towards Islamic teachings because implementation is adopted little by little, 5) The method of bijadilhum da'wah billati hiya ahsan (dialogue) is interpreted by exchanging ideas, dialogue (discussion) in good terms accompanied by examples the good one.

The method of da'wah that runs the Guardians on Java is very conducive and involves all areas of life as follows the method of da'wah taught by the Prophet Muhammad. Based on the news conveyed by the Chinese people, the presence of Islam in Java since 674 AD (Huda, 2005), but the spread of Islam was less successful because of the way the delivery of Islamic teachings did not pay attention to local socio-cultural conditions, so Javanese people were less interested in Islamic teachings. Even though the king of Samudra in northern Sumatra sent two envoys named Arabs to China in 1282, the presence of Muslims in the Indonesian region did not indicate the occurrence of conversion from the local population to a considerable degree. The situation lasted approximately 800 years (Ricklefs, 2005). The presence of Wali Songo broke the deadlock (Sunyoto, 2014).

The success of the saints who spread Islam in Java and the archipelago was the result of assimilation and religious socio-cultural penetration of the community. the method used in preaching is divided into several ways. The Guardians when facing special figures such as leaders, kings, regents, dukes and nobles, the method carried out was a personal way to be contacted in a special way, directly as a person to meet personally. In that meeting they gave a soft and gentle understanding and understanding of Islam. In addition, the Trustees comprehensively exchange ideas from heart to heart and tolerance for the position and beliefs of the community leaders concerned. This method was practiced by Raden Rahmat or Sunan Ampel when preaching to the Duke of Aria Damar from Palembang as told by Walisana's excerpt:

Arya Damar pan pinrih anunggil, anetepi ing agami Islam datan lenggana sapaken, kalawan garwanipun, sampun anut tunggu agami, tekwan sawadya bala, sadaya samya nut, pangrehe ri Sang datengan, pan inganggep guru awal prapteng akhir, sumungku sung sungkemira (Tanojo)

Thanks to Raden Rahmat's friendliness and wisdom in preaching, Aria Damar and his wife converted to Islam which was followed by almost all of its people in the kingdom. Similarly, when Sunan Ampel preached to Prabu Brawijaya Kertawijaya. As mentioned in Walisana Pupuh IV, bait 9 (Tanojo) "... The Nata (Majapahit) is aris, maringatmaja katiga (Sunan Ngampel Cs.) ..." Sunan Ampel gives an explanation of the noble religion of Islam and the existence of GOD SWT "... memuri Islam mulya, nabet tabek the Prophets, apan suci karam Allah ..." (Walisana). Explanation of Sunan Ampel about Islam is valued by Prabu Brawijaya and his wife. But because of the many considerations regarding royal customs and traditions conventional people who cannot just be ignored, Prabu Brawijaya refuses to refuse Sunan Ampel's invitation as in Walisana "... the foreskin is really aturira nanging rasing tyas mami, arranging for aphan tan, ngingkedi agamaningsun, ingkang wus kalampahan, linuri linuri-luri, pre linuhur ancestors ... ". Another case with the Empress who did not mind to embrace Islam.

The Guardians have different ways of preaching when facing ordinary people. Da'wah is carried out in a wise manner, that is, the community is faced en masse, sometimes it looks sensational and unique so that it attracts public attention. Like Sunan Kalijaga with his Sekaten gamelan (Nasruddin, 2015) and creating new puppet plays and holding puppet shows (Chakim, 2018), besides Sunan Bonang with decorated oxen (Ki Siswoharsojo, 1955). The way to preach is indirectly conveying the values of monotheism. Sunan Kalijaga gathers people in the Great Mosque ahead of the anniversary of the Prophet Muhammad's birthday by making Sekaten or syahadatayn events (two key Islamic witness testimonies hit the very unique gamelan in Islamic teachings. The way to Sunan Kudus to preach to ordinary people is by binding one oxen in the inner courtyard of the mosque, so that the people who were still Hindus came flocking to watch the oxen decorated, with the arrival of the community and crowding around the mosque, Sunan Kudus and then conveying his preaching. , oxen are sacred animals and attract the hearts of Hindus.

The stage of education of the ummah designed by the Guardians is a method that is carried out by noting that each level of science has fields, material and curriculum. In accordance with this method, the delivery of jurisprudence is intended primarily for ordinary people by means of pesantren and through social institutions (Sunyoto, 2014). Islamic boarding schools were established to provide teaching and education for the general public who wished to study intensely and specifically about jurisprudence and shari'a while the role of social institutions in pursuing practical Islamic teachings could become a tradition which enabled the creation of Islamic institutions. Where members of the community automatically run the teachings and practices of Islam because they have become customs or regulated by social institutions, for example making mosques as educational institutions, ceremonies for birth, marriage, death, family institutions, and circumcision are held.

To reach areas that have not been touched by Islamic influence at all, the way the Guardians do is to form and plant cadres by spreading preachers to various regions. This method was carried out by Sunan Kalijaga who cadre Kiai Gede Adipati Pandan Arang and assigned to Tembayat to Islamize the community in the area (Ki Siswoharsojo, 1955). Sunan Ampel asked Raden Patah to open the Bintara forest and make a settlement and then become the Imam of the community in the newly formed area, furthermore Bintara developed into Demak, the headquarters and base of the Islamic struggle (Sunyoto, 2014). In addition, Sunan Ampel also sent emissary mubalig to kings, for example Sayyid Ya'qub or better known as Syaikh Wali Lanang was assigned to Blambangan to Islamize Prabu Samudha, while Caliph Kusen (Husain) was assigned to Madura to convert Arya Lembu Peteng (Ki Siswoharsojo, 1955).

Seeing the methods of da'wah carried out by the Guardians, all are also inseparable from the psychological aspects of the Guardians who are capable of controlling the management of the Wali Songo organization. Guardians can see and take advantage of all opportunities that exist in the community so that the missionary goals are on target. Sunan Kalijaga is able to read and mobilize the strength of the youth group which is the backbone of the social reform movement. At that time, the youth did not get a decent place and underestimated its existence. Seeing this condition the Guardians provide a place to cadre young people.

3.3. Da'wah Songo Da'wah Management

Wali Songo can be said to be an organization for media propaganda interests. As an organization, Wali Songo has a vision, mission, strategic planning to achieve goals. This can be seen from the formation of a cabinet whose affairs Islamized Javanese people and surrounding islands (Mustopo, 2001). Every Guardian holds the role of chairman of a section, section or nayaka (minister), assembly, or committee like the Wali Songo work cabinet. Each of them is responsible for preaching through various joints of life and struggle to Islamize the Javanese community by changing old things that do not conform to Islam.

Wali Songo's work cabinet has a regular and continuous nature. The news in Walisana explains the function of each Guardian (Tanojo). Just mention Sunan Ampel as the head teacher, Sunan Giri,

chief prosecutor, Sunan Ngudung as commander, Sunan Kudus as commander, Sunan Bonang as king of religious sciences, Sunan Kalijaga as diplomat (Tanojo; Darban, 2005; Sunyoto, 2014). As an organization, Wali Songo can be said to have a power structure that is within a leader. This can be seen by the election of Sunan Ampel as the elder of the saints and recognized as the leader of all Islamic societies (in Java). After Sunan Ampel died, the leadership of Wali Songo and the Islamic community was replaced by Sunan Giri and Sunan Bonang with detailed power sharing (Nasruddin, 2015). Sunan Giri in his leadership was accompanied by Sunan Bonang, who was also a leader or elder among Wali Songo or Muslim communities. In this case Sunan Bonang is not a political field like Sunan Ampel, but Sunan Bonang controls and regulates the field of scientific development (Sunyoto, 2014).

With Sunan Giri and Sunan Bonang as the highest leaders for all Guardians and Muslim communities, the other Guardians continue to act as leaders and rulers of the local area in their respective neighborhoods. In this case even though the Trustees in their respective regions, in various matters their da'wah affairs still entrust and hand over power to Sunan Giri and Sunan Bonang. As explained in Walisana as follows:

Jeng Suhunan Ratu Giri, lawang Jeng Suhunan Bonang, seda- ning Jeng Suhunan Ngampel, tetap dadya imam mulya, Para Wali sadaya, pepancene tan kaliru, sabawahe sowang-sowang." (Tanojo)

Mungguh peranganipun, kakangira ing Giri puniku, angratoni sakabehe para mukmin, dene panjenenganipun (Sunan Bonang) (Tanojo)

The Wali Songo organization is based on the value of harmony in working together to Islamize Java and its surroundings. Walisana details the tasks and initiatives held by the Trustees as follows: 1) Sunan Ampel has the task of arranging Islamic shari'a rules for Javanese people, 2) Sunan Giri changes the patterns and motifs of batik, lurik and riding equipment, 3) Sunan Majagung perfecting cuisine, food, business and agricultural equipment and crockery, 4) Sunan Gunung Jati fixes mantra prayers (inner medicine), hunches, incantations (birth remedies) and matters relating to matters of forest clearing, transmigration or new village development, 5) Sunan Giri composes royal rules, administrative rules, Javanese royal protocols, changes calculations from month, year, wind, period, and starts making paper, 6) Sunan Bonang creates rules- rules and scientific rules and improving the versatility of gamelan, songs and songs, 7) Sunan Derajat changes the shape of houses and transportation equipment (such as stretchers), 8) Sunan Kalijaga is creative in songs, styles, yanyian large and small, and gending as done by Sunan Bonang. 9) Sunan Kudus changes the form of weapons, iron and gold carpentry, and creates court guidelines and legislation that applies to Javanese people (Nasruddin, 2015; Sunyoto, 2014).

The functions and duties attached by each Guardian are a division of responsibility and cooperation of the Guardians as the unity of the congregation. In these circumstances each Guardian is the chairperson of the responsible section. The contents of the material for carrying out the responsibilities come from contributions, ideas and expertise that exist in the Trustees. For example, although the issue of songs is the duty and responsibility of Sunan Bonang and Sunan Kalijaga, the other Guardians also helped create songs to support the functions and tasks headed by Sunan Bonang and Sunan Kalijaga. Other cooperation in the field of agriculture which is actually the task of Sunan Majagung in collaboration with Sunan Kalijaga perfects the needs of hoes and luku (Saksono, 1995).

The Guardians besides mastering the religious knowledge of Fiqh and Sharia, they also master the problems of social life. This can be seen from the division of seven departments related to the affairs of social life, namely 1) physical and health, 2) kinship and domesticity, 3) economy, 4) knowledge, education and teaching, 5) politics and statehood, 6) life-order and community prosperity, 7) culture, art, entertainment, and other beneficial activities (Saksono, 1995). The

ministers who are responsible for each department are: 1) Sunan Gunung Jati in carrying out its function introducing physical and mental medicine, 2) Sunan Ampel thinks and arranges family rules and civilizations in social institutions, such as marriage law, inheritance, and birth, 3) Sunan Majagung in economic matters, among others, focused on the issue of halal-haram food, perfecting agricultural tools which at the same time collaborated with Sunan Kalijaga, 4) Sunan Kalijaga regarding agricultural works such as plows and hoes as a means of propaganda, education spiritual, and faith, 5) Sunan Giri made the order of government in Java and Sunan Kudus create rules and justice systems in Java, 6) Sunan Drajat menagani build houses and make tools 7) Sunan Kalijaga for Arts and Sunan Bonang teach Islamic knowledge (Sunyoto, 2014).

The Guardians as individuals if examined from the mastered field, have distinctive characteristics and differ from one Guardian to another. This condition allows crossing opinions and disputes or also conflicts. The difference is lost because the Guardians have a unity of soul, namely the Soul of Islam, the similarity of ideology, goals, and ways of thinking to broadcast and improve Islam on Indonesian soil. In addition, compactness created between trustees is not just present without good communication. The Guardians often hold meetings to negotiate various matters relating to the duties and struggles of each Guardian. In Walisana it was reported about the intention of gathering the Guardians to negotiate religious questions with Sunan Giri as chairman (Nasruddin, 2005).

Other discussions related to the media in preaching, where the Sultan of Demak considered the Guardians about puppet show art to conform to Islamic teachings, and sent Sunan Giri to develop puppets as a means of da'wah (Chakim, 2008). In addition, a forum was also convened to gather to discuss politics, one of which was the suspension of the execution of Sheikh Siti Jenar (Saksono, 1995). Internal interpersonal relations with fellow Guardians can be said to be very closely intertwined with not releasing sociological aspects in organization. There is no competition and competition

4. Conclusion

Tracing the footsteps of Islamic da'wah on the island of Java is inseparable from the role of Wali Songo in the presence of two brothers, Sunan Gresik and Sunan Giri. The strategies and struggles of Wali Songo's da'wah both as a person and as an organization are arranged in detail, starting from the planning process, grouping, gathering and placing executive staff in da'wah groups and then moving towards achieving the goal of da'wah. The success of Wali Songo preaching can be seen from internal and external factors. Internal factors relate to the personal Guardians who carry out the da'wah guidelines in accordance with the commands of the Qur'an and follow in the footsteps of delivering the missionaries of Rasul SAW. The Guardians have sincerity and do not have any tendency because everything is done purely to glorify God's words.

Socially and psychologically, Wali Songo has a will equipped with intentions because of God, clear goals, neatly arranged plans and programs and willingness to struggle. In Da'wah, the Guardians still pay attention to the local culture and slowly purify tradition and culture and accommodate and reform so as to create cultural Islamization and cultivate Islam. Another success factor relating to the external is from the situation and structure of society in that era. As is known, the age of the Wali Songo coincided with the age of chaos in the Majapahit Kingdom, which caused the weak state structure of Majapahit and finally collapsed. The socio-political arrangement and economic order in the late Majapahit era were obsolete, so that the people began to get nervous and longed for an attitude of renewal with new aspirations. This longing was fulfilled by Wali Songo who brought Islam as a means of renewal. Islam provides new aspirations that broaden people's views and provide new optimism for the people of Majapahit.

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